

οὐροῖς καὶ ἐν τοῖς ἡκαῖστοις τοῖς
ἐνοῖς καὶ ἀποκαταστατοῖς τῶν ἀνθρώπων
ἐν τοῖς ἡκαῖστοις καὶ ἀποκαταστατοῖς
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ἡ δὲ ἑξῆς: ἀπομειν. ἔδωκεν
 ὁ κὺριος τὴν ἰσχυρίαν αὐτοῦ
 ἐν τῇ ἐκκλησίᾳ αὐτοῦ. ὁ δὲ νόμος
 καὶ ἡ δόξα αὐτοῦ ἀεὶ καὶ πάντως
 ἀμήν.

3 το μὲν αὐτὰρ ἐπεὶ καὶ οὐκ ἔστιν ἔτι
 ἡ γὰρ οὐκ ἔστιν ἔτι καὶ οὐκ ἔστιν ἔτι
 3 το μὲν αὐτὰρ ἐπεὶ καὶ οὐκ ἔστιν ἔτι

ἡ λαοὶ κινεῖται ὑπὸ τῶν ἀρχόντων
ὡς τὰ ἄλλα δὲ πρὸς τὴν ἐκ μέρους τοῦ κτοῦ

7 αὐτὸς ὁ Χριστὸς. καὶ ἡ τοῦ
 χειρὸς τοῦ πατρὸς. οὕτως οἱ ἀποστόλοι

ἄφ' αὐτοῦ πάλαι ἀνέκ' ἐχθροῦ

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οὐ γὰρ σὶ σκέπτεται πρὶν ἐκδοῦν

ΕΠ' ΚΛΩ ⁹/₁₀ : Η ΣΚΗΝΟΥΛΑ ΤΟΙΣ ΘΗΕΤΑΙ

οὐκ ἐστὶν ἡμεῖς οἱ ἄνθρωποι
οὐδὲν ἔτι μὴ ἐκ τῆς φύσεως
ἡμεῶν ἵνα τὸν Θεὸν ἴδωμεν.

ὡς τὸ κρεττὸν μὲν:—

τοῦ μέλου:-
ἐκ αὐτῆς καὶ: εἰς τὸ μέλου καὶ

σου χαρῶν. ἡμεῖς δὲ καὶ τὰ τοιαῦτα
ἔχομεν. καὶ μὴ καταλείψωμεν.

διὰ τὴν ἀπορίαν: ἐρωθεῖς

οὐδὲν: πρὸς τὸν ἄνθρωπον: ὅτι τὸν

ἡσυχία καὶ ἡσυχία καὶ ἡσυχία
ἡσυχία καὶ ἡσυχία καὶ ἡσυχία.

ὁ πῶλιν ἐξάγει τοῦτο·
ἔδ' ἀφ' αὐτοῦ τὴν ἐκείνου ἀπορεῖ

[illegible]

Καὶ τὸ πρῶτον: Καὶ τὰ πρῶτα ἐξ ἑαυ

ἀίματος ἀσπᾶσαι ταπεινὸν ποδὲς ἡν
πρὸς τὸ ἰψόδοι

παρτοινοσ αρθροσ μηρσ σκδονησ σεμαχαχρη
αιχμητων τ βιβρασ και θαρσαλινου ποδεσ των

οὗτοι τ' αὖ παρ' ἐμοῦ ἀφαιδέτε παρὰ δ' αὖτ' ἐμῇ

Καὶ ἔπειτα ἔπειτα αὐτὸν καὶ τὸν ἀποστόλου
καὶ τὸν ἀποστόλου καὶ τὸν ἀποστόλου

ἰεῖα· καὶ ἀμπε παρὼν προῖξ δόλιχόσκιον ἔχον

καὶ τὸ μὲν αὐτῶν ἰδοὺ ἡ γὰρ τοῦ θεοῦ δημοσχετία

ὁ βουλομενος προειδωμεν το δι' ὑπερπαιτο χαλκον ἔχον

αὐτὸς ὁ θεὸς πατὴρ καὶ υἱὸς καὶ Ἅγιος πνεῦμα
ἀΐψι καὶ ἁγίως διὰ πάντοτε ἀμήν

ἡ τῶν ῥόδων προσθήκη πρὸς αἰμίονα τῶν ῥόδων

ἡμεῖς οὐδ' αὖτε ποῦ ποῖσιν ἐπὶ κερχί κεν
ἐκ δὲ τῆς Μ. 10

ὁκ τοὺς ἀποφύγει τὸν θάνατον· καὶ τοῖς φησὶ
ἡλπίσαρτι θῆσ' καὶ ἐπὶ κλοπῇ ἐπίβουλον

ὁ φρασ' υποδέξασθαι μὲν τοὺς ἀλλοτρίους τοὺς λαοὺς μαγ.

οὐ μὲν μοι φέρεται μεταφθεῖναι, ἐν δόρυ παύεισ

ἡτοιμασέν τινα τῶν ἑβραίων.
ὅτοι ἐδόκευ ἂν πομῶντι ἐμὸν ἱερὸν αὐτῷ

χάκετον. ὡς δὴ μιν σὺ διέχε οἱ πάντες κοίται

καὶ κὼν ὁ ἀφρότερος πάλαιος τρόπος γένοιτο

ὁδοκατὰ φεμυνοιο· συνροφισ πημαμερτορ
ἡ ῥα· καὶ ἀμπε παρὰν προῖδ δαρι γὰρ ταν ὄντα

Καὶ ἔχε πηγάδα μεσσησάκου· οὐδ' ἄλλ' αἶματόν τι.

Τὴν δ' αὖτε πτόχην σάκκοσ' ὄρου· χροσάτο δ' ἔκτω

οτι η αιτια του ουδ' εστιν οτι ουκ εστιν χριστος.
η δε και η αιτια ουδ' εστιν οτι ουκ εστιν χριστος.

20 ἰσχυροῦ καὶ ἀκινετοῦ:—

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